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Lesson 92



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Beloved Adhyapya:

I ended the last lecture with a very significant statement, "That which is thought into existence by the Imagination can be thought out of existence by the Imagination." You will always find that this is true, and if what was taken for a Thought-Form resists destruction by this method, you will then know that it is probably an artificial Elemental. There are two such kinds of Elementals: one kind being ensouled by the Invocation of Elemental Essence into a Thought-Form, and the other by the projection of the Magician's own nature into it. If it is ensouled by Elemental Essence the use of a Pentagram will serve to banish it, but if it is of the kind ensouled by the Magician's own Force, then another method must be used, known as Absorption.

Absorption is a very high-grade method and its successful use depends upon the state of Consciousness of the user. Each individual has to decide for himself whether in any given case, at a given time, he is in a fit state to attempt it. Unless he can completely steady his own Vibrations and arrive at a state of perfect Serenity and freedom from all sense of effort, he should not make the attempt. I am going, however, to describe the method for the benefit of those who feel themselves competent to try it:

First, you are to harmonize yourself by Meditation upon the Christ-Force, and as soon as you are satisfied that your own vibrations are steady and you have that feeling of absolute Power and Inner Poise, you then proceed to call up before your Astral Vision the Image of the Form you intend to destroy. You see it clearly in all its detail and you seek to divine its nature, whether it is a vehicle for malice, or lust, or vampiric action; these are the three most common and it can almost certainly be assigned to one or the other of these classes. Now having discerned the type of the Force with which you have to deal, you proceed to meditate upon its opposite, concentrating upon purity and selflessness if the Force be lust; compassion and love, if it be malice; and upon God as the Creator and Sustainer of all Life if it be vampiric.

You then continue this Meditation until you feel yourself suffused with the qualities upon which you have meditated, until you feel yourself so imbued with the purity and selflessness that lust causes you nothing but a feeling of pity, malice causes you nothing but compassion, and with regard to vampirism, you are so assured that your Life is blended with the Christ-Force that nothing can disturb you. In fact, you who propose to perform a Magical Absorption have to reach the point where you have clearly realized the nothingness of Evil, and particularly the nothingness of that Evil you propose to absorb. No longer do you have any feeling toward it other than pity for its ignorance in thinking that it can gain any good for itself in this way. Not until you have arrived at the point where you have no other feeling toward this which is persecuting you is it at all safe for you to attempt the Absorption.

Now, I have reiterated that several times, for it is a very important point in this process. When you have fully satisfied yourself that you are ready for the attempt, you proceed to draw the Thought-Form toward you by pulling in the Silver Cord that connects it with your Solar Plexus, if it be a vampiric Thought-Form, or by opening your Aura to, and enfolding it, if it be one of the other two types. You literally draw it in. This process must be done very slowly and gradually, taking several minutes in the doing. If it be done suddenly

you may not find it possible to keep your own Vibrations steady, and then you will be in an unpleasant situation. But as the Thought-Form is absorbed, you will feel a Reaction in your own nature, corresponding to the type of the Thought-Form. If it is a lust Form, you will find desire rising within you; if it is a malicious Force, you will feel anger; if it is a vampire you will feel blood-lust. You must immediately overcome this feeling and revert to your Meditation upon the opposite qualities, maintaining it until your Vibrations are once more fully harmonious. You will then know that the Evil Force has been neutralized and that there is that much less Evil in the world. You will immediately thereafter feel a great access of vigor and a sense of Spiritual Power, as if you had said to the mountain, "Be ye cast into the Sea," and it had been done. It is this sense of Spiritual Exaltation and Power which tells you that the work has been successfully accomplished. It is, however, advisable to repeat the Meditation at intervals for two or three days, to make sure that any other Thought-Forms are not formulated and sent after the first.

As for the sender of the Thought-Form, when the Absorption takes place, he will feel that "Virtue has gone out from him," and may even be reduced, temporarily, to a state of semi-collapse. He will soon revive, however, but with his Power for Evil of this particular type considerably reduced for some time to come. And if he have the possibilities of reform in his Nature, it may even be that he will be permanently freed from this type of Evil.

One great advantage of this method is that it actually destroys the Evil, root and branch, whereas the mere destruction of a Thought-Form, by the methods I have previously given you, is like just cutting off the top of the weed. On the other hand, of course, this method of Psychic Absorption can only be used by an advanced student, keyed to the highest pitch. If one is disturbed or harassed, or has in any degree lost his nerve, one dare not attempt it.

If the rapport is perceived as a line of Light, a cord, or any similar form, attached to the Solar Plexus or the forehead, or any other part of the body, the best way of severing the Rapport is to forge a Magical Weapon, and cut it. In fact, if the Rapport is felt, the first thing to do is to visualize the Cord and try to see where it attaches. The Solar Plexus is the commonest place. Then formulate the cross-handled Sword, as already described, and invoke God's Blessing on it; then visualize a Flaming Torch and invoke the Power of the Holy Ghost, whose Symbol it is; then, with the Sword hack thru the Cord or Ray until every thread is severed; then, sear the stuff with the Consecrated Fire of the Torch, until it shrivels up and falls off from its point of Attachment. After such a severing, one must, of course, take the ordinary human precautions to prevent the link's being re-formed. Refuse to meet the person responsible for its formation, or to read any letters or answer letters from him. In fact, cut off the Physical Communications as thoroly and resolutely as the Astral ones have been cut off, for a period of some months, at least.

There are occasions, however, when a person is so completely overshadowed and dominated that he cannot perform the operation for himself. The Magical operation of Substitution can then be performed, if he can find a friend ready to undertake the risk. In order to perform the Operation, the two friends agree that it shall be done, but the one who is to become the substitute does not tell the original vic-

tim when he proposes to undertake it, unless that latter should be so completely in the hands of the Dominator that he should give the secret away involuntarily. Choosing a time, therefore, when he is sure his friend is asleep, the substitute concentrates upon him and imagines himself to then be standing beside him, visualizing the Cord or Ray of the Rapport as stretching from his friend out into Space. If he can visualize its other point of Attachment in the Dominator, so much the better. He then proceeds to formulate the Sword and the Torch as above described, with these in his hand, he imagines himself stepping right thru the line of Rapport, so as to break it with his body. He must not use either Torch or Sword for this process, but must break it with his own flesh, as it were. Having thus severed it from his friend, he can then go at it with the Sword and Torch, with all his strength, as it tries to enwrap him as it most assuredly will do, for it resembles nothing so much as the tentacles of an Octopus. He should do the best he can, making up in Zeal what he may lack in real Knowledge, until it has had enough and begins to curl up and withdraw. The Combat, of course, takes place in the Imagination, but if a clear and vivid Image is produced, it will be effectual.

In thinking over this matter of Psychic Attack and Defense, I want you to realize how much there is in the stories of the appearance of Guardian Angels in moments of crisis. Now, even the very most skeptical must admit that there is a case to be answered. By referring again to the Ancient Wisdom of the Quabalah, the store-house of Occult Knowledge, we learn of the Good Angel and the Evil Angel in the Soul of Man, who stand behind his right and left shoulders, one tempting him, and the other inspiring him.

Translate the Dark Angel into the terms of modern Thought and we have the Freudian Subconsciousness. But the Freudians fail to realize that there is, also, a Bright Angel who stands behind the right shoulder of every man, this is the Mystic Superconsciousness, or, in other words, the Higher Self, the Holy Guardian Angel whom Abramelin fought with such ardor and effort. We all know that when caught off our guard, there comes a dark temptation from the depths of our Lower Self, tempting and urging us. When we think thoughts, or even do deeds of which we would never have believed ourselves capable, we have heard the Voice of the Dark Angel speaking. But equally, in times of dire distress, when we have our backs to the wall and are fighting for more than our Physical lives, another Voice makes itself heard, the Voice of the Bright Angel.

In the next lecture I am going to talk to you about these two, more in detail.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.